THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Sweeter than the perfume of roses is the possession of a kind, charitable, unselfish nature; a ready disposition to do for others any good turn in one's power."*—ROBERTSON.

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## HEROES AND HEROINES.

LITTLE did people think when the White Star Line steamer *Republic* left New York on her last voyage that a few hours later she would be lying at the bottom of the sea. The readers of the *Star* are familiar with the sad accident. The ship was lost but the crew were saved. How were they saved? By a man, who in the midst of the terrible calamity, with death staring him in the face every minute, remained calmly at his post for almost seventy hours, flashing signals of distress and appeals for help across the mighty deep, guiding the course of the steamers hurrying up in answer to his appeals, and quieting the anxieties of the thousands of passengers on the sinking steamer.

This man was Binns, the Marconi operator. He was sitting at his desk when the collision took place. He escaped its direct consequences by a very narrow margin, for the bow of the *Florida* broke in the side of his little office. But his nerves, like his instruments, survived the shock, and he at once set to work by his wireless telegraph calling through the darkness for assistance. At last assistance came, and the passengers and crew of the ill-fated vessel were transferred to the *Baltic*.

But Binns' work did not end then. While, perhaps, the same responsibility had not been placed upon him as upon the captain nevertheless, like that officer, he considered it his duty to stay with the vessel, to do all in his power to save her, and to abandon her only when all hope was gone. Like Columbus, who opened up a new world, this man has opened a new field for heroes. In future

as much, perhaps more, responsibility will rest upon the operator of the mysterious Marconi machines as upon the captain. In the hollow of his hand, as it were, he will hold the lives of countless thousands. Yes, Binns has set a high mark upon his profession. It is a mark so high that only one man will be able to get above it—the man who will die at his post in order to save the lives of others.

We wish now to speak of other heroes, although they are not classed as such by the world. We refer to the true and faithful and valiant missionaries—past and present—of the Church of Jesus Christ of Latter-day Saints, men who have given up everything they held dear in life, many of them their lives, in order to carry the gospel of life and salvation to their fellow-men. After the death of the apostles the Church of Christ became disrupted; her ordinances were changed; her spirit and power departed; a universal apostasy was the result. For centuries mankind had been like a vessel at sea without a rudder—"tossed to and fro and carried about by every wind of doctrine." They were like the passengers on the *Republic*, on a sinking ship. This was the condition they were in when the Lord, in His infinite love and mercy, raised up a man, a holy prophet, to save them. To him He revealed anew the everlasting gospel; to him He committed all the keys of the Holy Priesthood pertaining to this the last and the greatest of all dispensations, giving him authority to re-establish His Church again upon earth. He instructed him to herald the glad tidings to the nations, to call upon them to abandon their sinking vessels, to forsake the false creeds and systems of men, to lay hold of the truth, and embark on the good ship Zion which would carry them in safety to a haven of peace and happiness.

Amidst the terrible storms of persecution, vilification and abuse which broke upon him continually, this hero stood at his post, performing faithfully his duty for the salvation of men. There he remained, bold and undaunted to the last, till the assassin's bullet pierced him, and he fell a martyr to the cause of truth and righteousness. There was a hero of heroes, a man who gave his life for his fellows; there was an example of faithfulness to duty which his devoted followers have emulated.

For more than three-quarters of a century the elders of Israel have labored among the nations of the earth preaching the gospel of the Son of God according to the primitive pattern—without money and without price. The unspeakable joy and satisfaction which they have derived from proclaiming the truth have amply repaid them for the time and money expended. What a difference there is between these men and the hirelings of Christendom! When the offer of a larger salary is made to one of the latter, he immediately deserts his flock and goes where he can get more money. We read a few days ago of one who resigned from the ministry entirely because he did not consider that he was getting sufficient compensation for his services. There are others who

have suffered their churches to become heavily involved in debt while they been drawing exorbitant salaries for preaching, not the pure gospel of Christ, but the doctrines of men.

After returning home, and having by diligent labor acquired sufficient means to enable them to fulfill another mission, many of the faithful sons of Zion have done as they did before—laid their all upon the altar and sallied forth to labor for another season in the vineyard of the Lord. Talk about heroes! These men are heroes in the fullest sense of the term. They are the Lord's heroes, and the day will come when they will be crowned and made kings and priests unto God, and shall reign with Him in glory upon the earth.

And what do these men look forward to when their earthly missions are ended? To a long period of rest? To sit down in ease and comfort to await the resurrection day, then to receive a crown and a harp and spend eternity singing hymns and psalms and spiritual songs? O, dear no! They expect when they depart this life to labor, even more diligently if possible, for the salvation of mankind; they expect to go as did the Master, and preach the gospel to those who did not receive it while they were in the flesh. What a glorious mission—saviors of men! Who could desire a greater? This is the work in which these ministers of the Lord will be engaged, and they shall continue in it till the time shall come that was spoken of by the Messiah, when "every knee shall bow, and evey tongue confess that Jesus is the Christ, to the glory of God the Father."

What a difference, we have said, there is between the hirelings we have spoken of and the humble elders of the Church of Jesus Christ of Latter-day Saints! While the former receive good salaries for preaching, and live in comparative ease and comfort, the latter bear their own expenses and preach the gospel of Christ freely. Think also of the trials they have to bear, the difficulties they have to overcome! Upon receiving a call to go out and warn the nations, they have relinquished good, lucrative positions, without any prospect of regaining them; they have torn themselves away from those they love dearer than their own lives; they have traveled thousands of miles by land and sea to tell their fellow-men of the glorious work which the Lord has established in the earth in these latter days; we have known some of them to arrive at their destinations, in strange lands, with not a soul to meet them, and they unable to speak the language of the people among whom they had been sent to labor. They have traveled—often hungry, footsore and weary—from town to town and from city to city, crying repentance and bearing testimony of the truth. Month after month, year after year they have worked against overwhelming odds, against ignorance, prejudice and superstition. They have been "despised and rejected of men;" they have been misrepresented, ridiculed, slandered, stoned, imprisoned, beaten, and

many of them put to death. But by none of these things have these valiant soldiers of the cross been terrified. Like the brave operator who remained at his post on the *Republic*, with the sea threatening to engulph him, so they have remained at their posts, faithfully discharging the sacred duty imposed upon them by the Captain of their salvation.

And what shall we say to the fathers and mothers, of the wives and children of our missionaries, who willingly gave up their loved ones that they might carry the light of the gospel to the nations sitting in darkness? If the people of the world only knew the sacrifices you also have made for their sakes they would hide their heads in shame. If they only knew what it has cost you to have the gospel brought to their doors, they would weep and mourn when they thought of the manner in which they had treated your sons, your husbands and fathers. But your Heavenly Father knows all these things; He knows what you have endured for His name's sake, and in His sight, as in the sight of all Israel, you are heroes and heroines. Be not discouraged nor cast down, for great shall be your reward in heaven. The day will come when the Lord, whom you have served so faithfully, and for whose sake you have made such great sacrifices, will crown you kings, queens and priestesses unto the Most High, and you shall dwell in the presence of God and the Lamb in the celestial kingdom forever and ever.—W. A. M.

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## CHRISTIANS WHO DO NOT BELIEVE THE BIBLE.

A FEW days ago a member of the Church received a kind letter from an esteemed relative. The latter belongs to the Established Church; and while he differs materially from our brother in his religious belief, he has always treated him with kindness and respect and has never been known to speak disparagingly of the Latter-day Saints. He is one of the great majority who believe that all the revelations of God and all that is necessary to man's salvation are contained in the Bible. In his letter to his relative he enclosed a page of the *Sunday Companion* of January 23rd last, on which appeared a sermon preached by the late Rev. C. H. Spurgeon, and from which we take the following extract:

"There are no new doctrines, but the old ones are often revived. It is not, I say, by any new revelation that the Spirit comforts. He does so by telling us old things over again. He brings a fresh lamp to manifest the treasures hidden in Scripture. He unlocks the strong chests in which the truth had long lain, and He points to secret chambers filled with untold riches; but He coins no more, for enough is done.

"Believer, there is enough in the Bible for thee to live upon for ever! If thou should'st outnumber the years of Methuselah, there would be no need for a fresh revelation; if thou shouldst live till Christ should come upon the earth, there would be no necessity for the addition of a single word; if thou shouldst go down as deep as Jonah, or even descend as David said he did, into the belly of hell, still

there would be enough in the Bible to comfort thee without a supplementary sentence."

In reply to this our brother sent the following letter:

"My Dear ——:

"Many thanks for your kind letter, also for the sermon which you enclosed, both of which I have read with interest. It has been a source of great satisfaction to me to know that while you hold religious views which are diametrically opposed to the teachings of the Church of Jesus Christ of Latter-day Saints, of which I am a member, you have always exhibited profound respect for my opinions and have never spoken disrespectfully of my people.

"Permit me now to make a few comments upon the sermon which you sent me. According to Mr. Spurgeon, we have no need of any more revelations from God; there is enough in the Bible for us to live upon forever; there is 'no necessity for the addition of a single word.' I am not going to enter into a discussion at this point with regard to the necessity of having more light, more revelations from God. What I wish to say just now is this: that if all the people in the world were in possession of the same Spirit which the men possessed who wrote the scriptures, that is, the Holy Ghost, they would all understand them alike, and if they all understood them alike and believed them, they would all be Latter-day Saints or 'Mormons.' One of the greatest difficulties our missionaries meet is to get the people of Christendom to believe in their Bibles. There were many people in the days of the Savior who professed great belief in the Prophet Moses. Addressing that class Christ said, 'If ye believed Moses, you would also believe me, for he wrote of me.' And so we say, that if people believed the Bible they would also believe us, for all our doctrines are substantiated by that sacred book.

"Let me give you an illustration or two. We teach that God is a personal Being, possessing bodily parts and spiritual passions. That is exactly what the Bible teaches; it is one of the first doctrines set forth in that inspired record. The Bible tells us that God made man in His own likeness and image (Gen. 1: 26, 27); that Moses talked with God face to face as a man speaks to his friend (Exodus 33: 9, 11), and that Jesus Christ, the only begotten Son of God, while He was in the form of man, was also the express likeness and image of His Father's person (Hebrews 1: 3). This is the teaching of the Bible with respect to our Father and God. Do the people of Christendom believe it? No, they do not, consequently they do not believe the Bible. I had a lenghty conversation with a curate of the Church of England on this important subject a short time ago. He vehemently denounced our teachings with respect to Deity; he declared that God is an immaterial spirit, that He fills all space, and that He has 'neither body, parts nor passions.' This is not in accordance with the scriptures, for, as I have said, Moses testified that he talked with the Lord face to face, and that on an-

other occasion he had the privilege of seeing His 'back parts.' (Exodus 33: 20-23.) In another conversation which I had with a curate of the English Church he said he believed that God had appeared to men several times in human form, but that He had assumed a body for those occasions. I simply reminded him that the Bible teaches that God is an unchangeable Being, 'That He is the same yesterday, to-day and forever.'

"Again, the Bible teaches that Jesus Christ is Divine, that He is, indeed, the Son of the living God, and that the atonement which He made is absolutely necessary for the salvation of the children of men. But there are thousands of people in the world who profess to believe in the Bible and yet they do not believe in the Divinity of Christ nor in His atoning sacrifice. I believe you would say such people do not really believe the holy scriptures. Well, that is what we say with regard to Christendom in general.

"The Bible also teaches that belief alone will not save a person, that 'faith without works is dead.' Listen to the words of Christ: 'Not every one that saith upon me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' (Matt. 7: 21.) He also said, 'Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man, which built his house upon a rock. * * * And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." (Matt. 7: 24, 26.) 'But be ye doers of the word,' wrote the Apostle James, 'and not hearers only, deceiving your own selves.' (Jas. 9: 22.) I could fill pages with similar quotations, to prove that men must have works as well as faith in order to obtain salvation. Yet, as you well know, almost all the churches of the world teach, and their congregations believe the doctrine, that all a person has to do to be saved is to simply believe on the Lord Jesus Christ. Well, if they believed the Bible, they would believe and teach differently.

"If there is one ordinance of the gospel which is more plain in the Bible than another it is the ordinance of water baptism. John the Baptist was commanded of God to preach it and authorized to administer it (John 1: 33); Christ requested it, saying it was necessary for Him to be baptized in order that He might fulfill all righteousness (Matt. 3: 13-15); He commanded His disciples to teach this ordinance unto the people, saying that he that believed and was baptized would be saved (Mark 16: 15, 16); He told Nicodemus that except a man were born of water, and of the Spirit, he could not enter into the kingdom of God (John 3: 5). Baptism was performed by immersion in the days of Christ and His apostles; it was administered to the repentant believer for the remission of his sins (Mark 1: 4; Luke 3: 3; Acts 2: 38 22: 16). There are very few professing Christians who believe in this kind of baptism to-day. The reason they do not believe in it is because they do not believe the teachings of Christ and His apostles recorded in the Bible.

"And not only do they not believe in the baptism of water, as taught in the Bible, but they do not believe in the baptism of the Spirit, the Holy Ghost, which Christ said would guide those who received Him into all truth, take the things of the Father and re-reveal them unto them, and show them things to come. Paul enumerated as gifts of the Spirit, wisdom, knowledge, faith, healing, power to work miracles, prophecy, tongues, interpretation of tongues, etc. (I. Cor 12: 4-11). He exhorted the saints to seek earnestly after these gifts, and especially the gift of prophecy. Do the ministers of sectarian churches teach their followers to seek after these gifts to-day? No, they do not; they tell them they are done away and no longer needed. John Wesley said the reason the miraculous gifts of the Spirit are no longer enjoyed is because the Christians have turned heathen again and have nothing but a dead form left.

"The scriptures, both the Old and the New Testament, are filled with prophecies concerning a universal apostasy which would take place after the death of the apostles. I give you a few references: Isaiah 24: 5, 6; II. Thess. 2: 2; II. Tim. 4: 3, 4; Acts 20: 29, 30; I. Tim. 4: 1-3; II. Peter 2: 1, 2. If people believed these scriptures, and also looked seriously at the condition of the world, they would believe in a universal apostasy. One of the clergymen before mentioned was offended with me for speaking of a universal apostasy, and yet the church of which he is now a vicar, in her Book of Homilies, declares that clergy and laity, learned and unlearned, all ages, sects and degrees of men, women and children, of whole Christendom, were altogether drowned in abominable idolatry by the space of eight hundred years and more.' (*Homily on Perils of Idolatry*, Part III.)

"But the scriptures not only speak of a "falling away," but also of a "restoration." The Apostle John prophesied of the restoration of the gospel by an angel in the last days (Rev. 14: 6, 7); Isaiah, Ezekiel and others of the prophets told of a sealed book, a volume of truth, which was to come forth out of the earth (Isaiah 22: 11-13; Ezekiel 37: 16-19; Isaiah 29: 4; Psalm 85: 11); Malachi spoke of a messenger who would come to prepare the way of the Lord in the last days, before He came to His temple (Mal. 3: 1), he also declared that the Lord would send Elijah the prophet before the great and dreadful day of the Lord, to turn the heart of the fathers to the children and the heart of the children to the fathers. (Mal. 4: 5, 6.) These prophecies have been fulfilled to the letter: the angel has come and restored the gospel; the sealed book (the Book of Mormon) has come forth out of the earth; the messenger (John the Baptist) has come to prepare the way of the Lord, and Elijah the prophet has appeared and delivered his message. Tens of thousands of Latter-day Saints testify that these things are true. If people believed the Bible they would also believe the Latter-day Saints."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 25, 1909.

## MISSIONARIES, PLEASE PAY ATTENTION!

WE have some further instructions for the elders laboring in the missionary field. We hope they will give heed to them and put them into practice. It is of little use to hear the word unless it is made practical in daily life. Every elder sent into the world to preach the gospel of salvation is expected to be an exemplar as well as a teacher. He is to preach righteousness and practice it. He is not only to keep from doing evil, but to avoid its very appearance. His deportment should be such as becomes a minister of the Most High. This does not require a special distinctive garb, a stern countenance, a professional demeanor, an assumption of gravity or of self-importance. It does require real integrity, earnest devotion, steadfastness of purpose, and actions that comport with the office he occupies.

Frivolity, undue hilarity, indulgence in levity, excesses of every kind are to be avoided. Occasional amusements are not objectionable when not at variance with the spirit of the gospel, or entered upon too frequently. They should be few and far between. We fear that some of our brethren expend too much time and money in recreation. This is contrary to counsel and out of the line of duty, and in many instances an improper expenditure of funds furnished by relatives upon whom the expense falls heavily. The cost of mission work is, as a rule, higher than it should be in this country. and economy ought to be studied, particularly when the burden falls upon friends at home.

Extravagance in this direction acts as a deterrent to young men who might enter the mission field were it not for the large sums expended by elders abroad, the report of which reaches the ears of inquirers as to missionary expenses. We ask our brethren to consider this matter carefully, and while they need not deprive themselves of needful sustenance and comforts, they can abstain from squandering, either upon amusements or other non-essentials, means that are hardly earned by those who supply them.

We fear that the rigid rules long ago established in the mission

field, that the elders shall travel and labor two and two and not wander apart, but associate in true brotherhood and close association, and that they do not accompany the sisters in walks for pleasure, or to see them to their homes, have been somewhat relaxed in practice, at least in certain instances. There should be no occasion for Dame Rumor to get in her work of scandal, nor for impressions to be created that elders are paying special attention to certain young women, giving rise to the idea that they are courting them or endeavoring to get them to emigrate. Engagements of marriage abroad are strictly forbidden to missionaries, and this ought to be known by the members of the Church, young and old, so that they may not themselves encourage conduct that would appear to lead in that direction.

The eyes of the people are keen to observe every movement of our missionaries, and that which would not excite a remark when done by other persons will set the tongue of slander in motion and cause reproach to fall upon the entire Church of Christ. Elders should not accompany females from meetings or otherwise alone. There may be nothing either in action or intent that is in itself improper, but they should not do anything that could give rise to reports to the disfavor of our people, and which is contrary to the regulations referred to. Loud laughter, boisterous conduct, great freedom of speech, indecorous familiarity, and similar behavior must be suppressed for the good of the cause and for righteousness' sake.

The elders are not to use their influence to persuade people to emigrate to Utah. There is little if any occasion to do so, for just as soon as men or women are converted to the everlasting gospel, restored from heaven in these latter days, a desire springs up in their hearts to gather with the saints to the bosom of the Church. The spirit of gathering accompanies "the testimony of Jesus," given to them by the laying on of hands after faith and repentance and baptism for the remission of sins. It is better for them to stay in this country, for a while at least, until they become thoroughly rooted and grounded in the faith and obtain an understanding of conditions in Utah, than to rush away to a land of which they know next to nothing, and where they most likely expect to find a perfect condition of society, but where there are people of different nationalities, different faiths, different customs, different degrees of social life, morality, spirituality and fidelity to the principles of righteousness.

The Lord has directed prudence in this matter and has said, "Let not your gathering be in haste." The branches of the Church abroad are continually depleted by the departure of good, faithful, working and helpful members, who could be of great service to the cause by remaining, for some time at least, in the lands where they received the gospel, to help in its spread both by word and deed. While it is not right to discourage such persons when the

Lord opens the way for them and it is clearly manifest that they should have the privilege of gathering with the saints, it is improper to paint in too high colors the good side of affairs in our mountain home, or to use any kind of persuasion to induce young men or women to break up family ties, and particularly when that is contrary to the wishes of their parents. It is undesirable that young women, especially those who are not of age, should emigrate unaccompanied by a parent or relative, or someone responsible for them, to whom they can go and be sure of a proper home and watchcare. We caution our brethren on this point once more, and quote the word of the Lord: "Behold here is wisdom!"

Further: When we pray, "Father, preserve us from temptation," we should take care that we do not enter into temptation ourselves. To ask the Lord for protection against anything into which we voluntarily rush is rank folly and hypocrisy. The safe course is to keep away from risk and danger, as far as possible. If duty places us in critical conditions, then we can consistently ask Divine assistance for the means of escape. Every elder in the field is under special obligations to purity of life, chastity of conduct, and abstinence from everything that tends to debase or lead from spirituality, temperance and holiness. We are suspected of the very opposite to these requirements; therefore we should not only be strict in their observance, but careful not to give any cause for the criticism of friends or foes.

Strained efforts to appear what we are not, to reach beyond our actual knowledge of the things of the Kingdom, to touch on matters not fully revealed, relating either to obscure past or to imagined future, will not be productive of any real good. They will not magnify the speaker in the eyes of sensible people, nor add to his permanent influence. Enough is revealed, through the legitimate channel, on which to descant by the most studious of scholars and the most brilliant of orators, without attempting to burst forth into the regions of the unknown. The elders are to "preach repentance unto this generation," expound the simple principles of the everlasting gospel, and lead people in the one way of salvation. Therefore, avoid speculative theories and doubtful propositions, and stand always on the firm foundation of the known and established doctrines of the Church, and the slippery paths of error will be escaped and much chagrin and confusion will be avoided.

Three weeks ago, we gave some explanation of the proper administration of the sacrament of the Lord's Supper. It was for the special benefit of persons who object to the "close communion" doctrine and who desire a different method of procedure from that instituted in the Church. Some offense has been caused by unwise doings of some of our brethren who have not considered the spirit and intent of our remarks; therefore we refer to the subject again. There is a right way to do everything that is right. There may be several wrong ways to perform even that which in itself is

exactly right. Verily "wisdom is justified of her children," and it is frequently manifested that "the letter killeth, but the spirit giveth life." The Lord has revealed that "it always has been given to the elders of my Church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit," and our brethren will find some pertinent directions concerning our religious assemblies, including the sacrament meetings, in Doc. and Cov., Section 46, 1-7. They should not take a course to drive investigators from any of our public meetings, but rather to win them to Christ.

A kind and gracious explanation of the reason why that holy sacrament is to be administered to members of the Church only will commend itself to sensible people, without offending them or doing injury to their feelings. It is not needful always to do this publicly or in such a way that they will be pointed out or exposed in the least degree to the observation of others, or to feel that they are looked upon as unworthy of gospel blessings. "My house is a house of order, saith the Lord," and that order can be made so clear that every reasonable person will yield to it and recognize its rightfulness and beauty. "A word to the wise" should be sufficient.

We hope that these admonitions will be taken by our brethren in the spirit in which they are written. Also that the members of the Church will understand them and aid the elders in a strict compliance therewith. We do not wish for a moment to deprive anyone of that true liberty which the gospel brings to honest souls, nor put a damper upon the cheerfulness and true joy that characterize the Latter-day Saints. We are to worship the Lord "with a glad heart and a cheerful countenance," but, as He has said, "Not with much laughter, for this is sin." All excess is sinful. At the close of public meetings it is improper to indulge in loud conversation, bursts of merriment, or anything of a disorderly character, particularly in a place of worship. Hearty greetings, cordial handshaking, fraternal conversation, warm friendship, all without noise or confusion are to be encouraged rather than suppressed, but many of our people, without the slightest intention to do anything wrong or unbecoming, act in a somewhat indecorous manner, attracting the attention, often unfavorably, of lookers-on who are accustomed to the very opposite extreme of demeanor in places devoted to sacred purposes.

But whether indoors or out of doors, in meeting house or on the street, at home or abroad, among friends or opponents, let us by walk and conversation and general deportment act and speak and do all things under the influence of that Divine Spirit which gives comfort to the soul, rejoicing to the heart, intelligence to the mind, and which guides into all truth and never leads to anything contrary to righteousness and temperance and order and peace.

C. W. P.

## A GRAND SOUL DEPARTED.

ANOTHER well known and much loved Elder in Israel has passed beyond the vail. At midnight, Feb. 3rd, Charles R. Savage, founder of the Art Bazaar, Salt Lake City, a noted photographer, a whole-souled citizen, a good, talented, and honorable man, departed this life somewhat suddenly, as he had shown signs of illness for only about two or three days. He was born at Southampton, England, August 16th, 1832, thus being in his seventy-seventh year at his demise. He was the oldest member of the Salt Lake Tabernacle Choir, which he joined in 1860, and of which he was a regular attendant to the time of his decease. He was a man of fine presence, tall, stalwart, with a grand head and countenance; was of active habits, but temperate, industrious, and enterprising. He was a man of strong sympathies and earnest faith. He was true to the gospel all his life. He was the originator of the Old Folks' movement, which he was the means of starting in 1875, when a committee was formed to provide entertainment and recreation for all persons of seventy years and upwards of every creed, station, race and color, without discrimination. The only classification was as to age. Persons of seventy and succeeding years wore a red ribbon, those of eighty and over a blue ribbon and those of ninety and upwards a white ribbon. They were taken on free excursions, to theatrical and other amusements, and given a grand treat at least once a year, always with the most pleasing success. The general organization has become a feature of Utah social life and is copied in most of the towns and settlements in the State in their local capacity. Brother Savage was always a conspicuous figure at these entertainments and was the life and soul of their enjoyment. He was a genial, loving and lovable servant of the Lord, and will live in the memory of many thousands who will revere his name and drop a tear over his departure. In his death this writer loses a fast, devoted and familar friend. But he has gone to his rest and to the society of the great and just and mighty of earth's noble ones and awaits a glorious crown in the Kingdom of the Father. His funeral was held in the Assembly Hall, Salt Lake City, with appropriate services. May comfort and consolation come to his bereaved family, and may they walk in his footsteps until they reach that blest reunion prepared for the sons and daughters of the Living God!

C. W. P.

## FROM THE MISSION FIELD.

**Change of Address.**—The headquarters of the Liverpool conference have been changed from 22 Fishergate Hill, Preston, to 194 West Strand, Preston.

**Branch of the Church Organized at Rugby.**—On Sunday evening last, the 21st inst., a branch of the Church was organized at Rugby,

in the Birmingham conference, with Elder Enoch Russon as president and Elder Frank Griffin as clerk. These, together with fourteen newly baptized converts and eight children under eight years of age, make a membership of twenty-four souls. Addresses on the first principles of the gospel were delivered by President Lorenzo H. Durrant, Elders Elisha Peck, Jr., and Enoch Russon.

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**Releases and Departures.**—The following missionaries have been honorably released to return home February 25th, 1909, per s.s. *Dominion*: From Great Britain—Albert Perrett, Thomas Kershaw, Edwin A. Crockett, Charles G. Jarman, Reginald Evans, Joseph T. Hutchings. From Switzerland and Germany—Orrin Roper, Karl G. Maeser, Heber R. Bingham, Jacob R. Fuhriman, Charles E. Barrett, Adolph Merz, Simon Hugentobler. From the Netherlands—Joseph C. Wade. From Scandinavia—Henry O. Olsen. From Sweden—William C. Jenson. With the company were thirty-eight emigrants, in charge of Elder Charles G. Jarman, Elders Edwin A. Crockett and Heber R. Bingham being his assistants.

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**"Mormon" Elders and the Society of Friends.**—President Alvin E. Jordan, of the London conference, sends us the following interesting item: "We read with pleasure in the *Star* a few weeks ago of the privilege which had been afforded President Caldwell, of Newcastle conference, of addressing a meeting of the Soceity of Friends. A similar privilege was accorded Elder Don. C. Rushton, of this conference, on the 14th inst. In the evening of that date Elder Rushton delivered a very edifying discourse on "The Only True God," before the Soceity of Friends, in their meeting hall in Islington. There were about about seventy-five people present, and they evinced much interest in the lecture. At the close of his address Elder Rushton was asked a number of questions bearing on his subject, all of which were answered satisfactorily. The elders' quartette was present, and rendered very pleasing selections. At the close of the meeting the brethren engaged in conversation with a number of the audience, and were given a kind invitation to come again. Arrangements have been made for a similar meeting in April.

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**Successful Social.**—On the 16th inst., in the "Crescent Hall," Cheltenham (Bristol conference), a very successful social was held in honor of President Charles G. Jarman, who has been released to return to his home at Lyman, Wyoming. A splendid program had been prepared and was well rendered. The hall was filled with saints and friends and all seemed to enjoy the entertainment. President Jarman has presided over the Bristol conference for twelve months and has won the love and respect of all the saints and a score of friends in Cheltenham. After refreshments had been served, Elder Charles O. Hamilton, in behalf of the saints

of this branch, presented him with a beautiful silver mounted carving set as a token of respect. All wished him God-speed and a pleasant journey to Zion.

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**District Meetings at "Deseret."**—Last Sunday, the 21st inst., two very beneficial district meetings of the North London, South London, and Stratford branches were held at "Deseret," South Tottenham. Conference President Alvin E. Jordan presided at the meetings. Twenty-two traveling elders and a great many saints and friends were present. At the afternoon session the general and local authorities were presented and unanimously sustained. The following changes were made: Elder Don C. Rushton was honorably released as clerk of the London conference, and Elder Nephi J. Brown was appointed to succeed him. Elder William G. Bruce, local president of the North London branch, and his counselors, John Smith and William Cook, were honorably released. Elder Don. C. Rushton was sustained as president of the North London branch, with Elders Henry G. Dodman and Henry C. H. Last as his counselors. Sister Alice Stackwood, having moved out of the district, was released as second counselor in the North London Relief Society, and Sister Rachel Smith was selected in her place. Elder William J. Willes, president of the South London branch, gave an inspiring address on the restoration of the gospel and Church organization. Elder George E. Anderson, of the Stratford branch, bore a strong testimony concerning the results that always follow the faithful performance of duty, and Elder F. F. Vause spoke on Christ's atonement. The large hall was filled with people at the evening session. Elder Owen F. Beal gave a very enlightening talk on the power of the gospel of Christ. The gospel, he declared with emphasis, will stand the closest investigation that any man can apply to it, and its glorious truths will dawn upon the understanding of the earnest investigator as vividly as the noon-day sun. Elder Don C. Rushton gave a most excellent address on salvation for the dead. President A. E. Jordan made some appropriate and very impressive closing remarks. The North London branch choir did commendable work, and the sacred selections rendered by Miss Hazel Tout, Messrs. E. F. Tout, Elder W. S. Bassett, and the elders' quartette were indeed an inspiration to all. The visitors marvelled at the unity, love, and the inspiration of the Spirit of God so plainly manifested at these meetings, and many were turned from a spirit of prejudice to an attitude of inquiry.—Nephi J. Brown, clerk.

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**Baptisms.**—On Wednesday, February 17th, 1909, a baptism was performed at the Freckleton Street Public Baths (Liverpool conference), when one convert was initiated into the Church. Elder Ralph B. Sperry performed the ceremony.

On Saturday, the 20th inst., a baptismal service was held at

Montpelier Baths, Cheltenham (Bristol conference), when two souls were added to the Church. Elder Charles O. Hamilton officiated at the baptism. Confirmations took place at the water's edge.

A baptismal service was held at the Gorton Baths, Manchester (Manchester conference), on the 15th inst., when four persons were added to the Church. Elder James E. Burns spoke on the ordinance of baptism and Elder B. S. Young, of the Leeds conference, showed the necessity of the ordinance of confirmation. The converts were then baptized by President J. C. Larsen, Jr. Confirmations took place at the water's edge.

Elder Enoch Russon writes: "I take great pleasure in reporting conditions in Rugby. Six months ago elders were sent here to open up a new field of labor and introduce the gospel to the people. We found it a very difficult task at first, but am pleased to say that prejudice has been allayed some, and now the outlook is very encouraging. On Friday, the 19th inst., our first baptisms took place at the Public Baths, Coventry, at which about sixty saints and friends were present. President Lorenzo H. Durrant addressed the assembly, explaining the necessity of complying with the ordinance of baptism, and exhorting the members of the Church to walk in newness of life, after which seventeen souls were baptized. The elders officiating were Enoch Russon, Frank T. Griffin and Neil S. Forsyth. Fourteen of the new members are from Rugby, and three from the Nuneaton branch in the Birmingham conference. Confirmations took place at Rugby February 20th and at Nuneaton February 21st.

"On Saturday, February 20th, 1909," writes President Julius A. Rockwood, "a baptism was held in the Feversham School Baths, Bradford (Leeds conference), when thirteen candidates received the ordinance, Elders A. K. Chatfield and John F. Cutler officiating. The gallery of the baths, with a seating capacity of two hundred, was comfortably filled with spectators to witness the ceremony, a large number of whom are earnest investigators. Elder Nephi Hodgson, visiting from the Sheffield conference, delivered an excellent discourse on the necessity of observing the ordinance of baptism. An adjournment was taken to the West Gate New Hall, where a confirmation and testimony meeting was held. Elder Joseph F. Daybell spoke with power upon the gift of the Holy Ghost, and proved from the Scriptures that this choice gift is given by prayer and the laying on of the hands of authorized servants, of God. The Spirit of the Lord was felt in rich abundance, and it was almost universally expressed as being one of the best meetings ever attended. Several investigators who were present expressed themselves as being thoroughly convinced, after such a gathering, that the work we are engaged in is the work of the Lord, and six have already stated that they are ready for our next baptism. Truly the work is progressing, and the prospects encouraging in this part."

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON IV.—THE BOOK OF MORMON.

Textbook: One Hundred Years of Mormonism (Evans), pp. 73-103.

I. TESTIMONY OF WITNESSES.

1. That of the Three Witnesses. (a) Occasion—promises. (b) The vision. (c) Their testimony.
2. That of the Eight Witnesses. (a) The exhibition of the Plates. (b) The testimony.

II. GROUNDS OF BELIEF IN THESE TESTIMONIES

1. Testimony of the Three. (a) The men were not deceived. (b) The men were not deceivers. (c) Their testimony must be true.
2. Testimony of the Eight. (a) Difference between this and the other. (b) Significance of this testimony. (c) Reasons for belief in this testimony.

III. WHAT THE BOOK OF MORMON IS.

1. Contents. (a) The Jaredites. (b) The Nephites. (c) The Lamanites.
2. Time covered by the book.
3. Its writers.
4. Value of the Record—its teachings.

IV. HOW THE BOOK OF MORMON DID NOT ORIGINATE.

1. Statement of Mr. Fisk.
2. The Spaulding Manuscript Story. (a) How this story originated. (b) Its alleged connection with the Book of Mormon. (c) Arguments against this claim.
   (1) No connection shown between Joseph Smith and Spaulding.
   (2) No connection shown between Joseph Smith and Sidney Rigdon.
   (3) Other points.
   (d) Discovery of the "Manuscript Story."

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